

First Presidency to visit Tuesday

The First Presidency of the Church will attend Devotional Assembly tomorrow "to present important information pertaining to the future of BYU," President Ernest L. Wilkinson has announced.

The assembly will begin at 10 a.m. in the Smith Fieldhouse. President Wilkinson urged all students and faculty to attend.

Elder Sterling W. Sill, assistant to the Council of the Twelve, originally announced as Tuesday's speaker, will be scheduled at a later date, said Wilkinson.

A University Relations spokesman said the regular audio-video overflow areas of the Joseph Smith Auditorium and Vanity Theater will be used for the assembly with audio only in the de Jong Concert Hall.

Daily Universe



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Provo, Utah

Monday, March 8, 1971

Beat Utes 98-87

By R.C. ROBERG
Universe Sports Editor

In Western Athletic Conference championships decided over the weekend, BYU dominated the land battles—wrestling and basketball—while the University of Utah remained mistress of the water kingdom.

The Cougars won a resounding team-inspired victory in the WAC wrestling championship in Laramie. The Mountain Cats enroute to their second consecutive WAC wrestling title set a record for most pins, and most team champions.

BYU's basketball team on the other hand ventured into the house that Jack built and literally tore it apart, Saturday, from the opening tip-off right down to the final buzzer.

The House: the University of Utah's special events center. Jack: Utah's head basketball coach Jack Gardner. The event: BYU's 98-87 triumph to emerge WAC champions.

BYU will enter the first round

of the NCAA Western Regionals Saturday against Utah State University in Logan.

With their biggest supporter—sling head coach Stan Watts—watching from his bedside the Cougars blitzed the Redskins with a superb shooting demonstration by Phil Tollestrup 12-15 from the field and Mr. "unpredictable" Kresimir Cosic.

All-in-all it was a complete victory for the Cougars and a successful end to a season that at its beginning was somewhat skeptical, especially after BYU's disastrous road trip into the Pacific Northwest.

BYU grapplers had six individual champions out of the ten possible, and also walked away with the most "Valuable Wrestler," Laron Hansen, in Laramie.

Hansen had to fight his way to the WAC championship in the 134 lb. class before the season had actually started. He was somewhat

(Continued on page 4)

Cats win hoop and wrestling laurels



Kresimir Cosic swoops over the outstretched arms of the Utah defense to score two points for the Cougars.

Mid East simmers; truce ends

WASHINGTON (UPI) — President Nixon Sunday the United States and Russia ending "a restraining effort" on the Arab and Israeli and he does not expect "to break the cease fire" in the East.

In an exclusive telephone interview he initiated Nixon told a UPI reporter "neither side will gain and both sides with a resumption of hostilities, don't see it coming by negotiation," he added.

President said he has been talking to Secretary of State William P. Rogers and Henry A. Kissinger, his national security affairs adviser on Mideast movements. "We're working on it all the time," he explained.

"I'm cautiously optimistic on getting a truce," he said. "No one would gain, going to have ups and downs in the week or two with the rhetoric heating up of the major powers will exert a strong effort."

Looking at it from the standpoint of a truce there," he said. "The question now is 'will one of the other break the cease fire?'" He said the situation in my view is somewhat different than in 1967 due to the fact that there is closer communications between the Arab and both sides have been in a war."



Photos by Jack Kresimir and Jim Morris

1971 Belle

Initials of "J.W." etched in flames to the side of the burning "Y" announced the selection of Joyce Wrigley as 1971 Belle of the Y, Friday evening. Miss Wrigley, a freshman in English, was Utah Girl State Governor last year and holds a seat in the Freshman Senate. Her attendants are Donna Miyasaki, a junior from Sugar City, Ida., and Christine Crockett, a freshman from Greeley, Colorado.

By United Press International

The Middle East cease-fire, which stopped the shooting between Arabs and Israelis seven months ago, ran out at midnight, 3 p.m. MST Sunday, but Egyptian, Israeli and Jordanian troops held their fire.

"No news is good news," an Israeli spokesman said in Jerusalem after the cease-fire ended without any reports of renewed fighting between regular armies. However, the Palestinian guerrillas, who never agreed to the cease-fire, fired a salvo of rockets two hours before midnight from Syrian territory into an Israeli settlement on the occupied Golan Heights, a Jerusalem announcement said.

Both Israelis and Arabs had placed their armed forces on emergency war footing before the cease-fire expired, but they indicated there would be no immediate resumption of hostilities.

Egyptian President Anwar Sadat announced a few hours earlier that he would not agree to another extension of the truce in view of Israel's refusal to pledge complete withdrawal from all Arab territories occupied in the 1967 war. He said his decision was made in secret talks in Moscow early last week.

The cease-fire originally went into effect last August when U.S. Secretary of State William P. Rogers told both sides to "stop shooting and start talking."

Western Week help needed

Students interested in participating in the organizational stage of Western Week are asked to contact the ASBYU Culture Office, 427 ELWC.

Western Week, to be held May 3 to 8, is expected to be one of the larger events of the year, according to the Culture Office.

Daily



Universe

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Friday, March 12

PARNANNY, "Shamrock Shenanigans"
Contemporary Dance, "Inspired Version," Ballroom
9-12 p.m., 50c

Saturday, March 13

MEDLEY DANCE, Ballroom, 8:30-11:30 p.m., 50c
Western Dance, "Country Gentlemen," 134 RPE
8:30-11:30 p.m., 50c

Friday, March 19

Western Dance, "Country Gentlemen," East Gym
9-12 p.m., 50c

Saturday, March 20

Contemporary Dance, "Chapter V," Ballroom
8:30-11:30 p.m., 50c

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Communications 101	Philosophy 213
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Education 301B	Religion 121R
Education 310	Religion 122
Education 340	Religion 211
Education 260	Religion 212
Education 402	Religion 341
Education 406	Religion 453A
Education 416	Sociology 125
Education 423	Sociology 210
Education 425	Sociology 403
English 225	Speech and Drama 102
English 359	Physical Education 133
Geology 101	

All classes are two credit hours except P.E. 133 which is .5 credit hours.

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Ron Wilkinson

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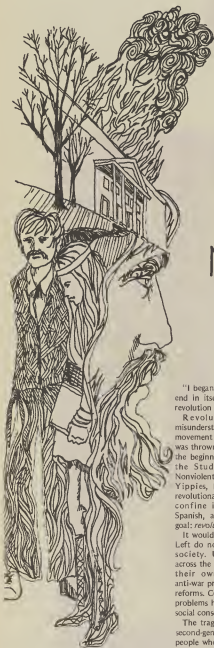
monday

The Daily Universe Magazine / March 8, 1971



THE
TRAGIC
HERO
OF THE
NEW LEFT





THE TRAGIC HERO OF THE NEW LEFT

by Layne Colvett

Freshman, Albuquerque, NM.

"I began to see that we had to create a movement that was an end in itself—not an external goal or revolution, but a living revolution every day." —Jerry Rubin.

Revolution, long hair, intellectual sensitivity, and misunderstood heroism seem to associate themselves with the movement known as the New Left. The first tinder for this blaze was thrown on the smoldering ashes of the beatnik movement at the beginning of the last decade. The kindling took the form of the Students for a Democratic Society and the Student Nonviolent Committee. To the New Left were added the radical Yippies, Black Panthers, and Weathermen who brought the revolutionary blaze to a full scale bonfire. This fire did not confine itself to the United States. Soon German, French, Spanish, and Italian students formed similar groups with one goal: revolution.

It would be unfair to think that many of the youth in the New Left do not possess true desire to improve themselves and their society. Undoubtedly student agitation in many universities across the country has made administrators more keenly aware of their own incompetence and inadequacy. Perhaps student anti-war protests have expedited needed political and diplomatic reforms. Certainly much of our awareness of eminent ecological problems have been stimulated by student-led organizations with social conscience and concern, and tragic-heroic ideals.

The tragic hero of the New Left comes, in many cases, as a second-generation child of affluence. His parents, middle class people who had worked hard for what they had, were determined to give their children the best of everything. The tragic hero of the New Left grew up in a never-never land of T.V., convenience food, and computers where he learned that needs could be satisfied by pushing a button or popping a can. Soon he tired of banana bikes, motorcycles, hot cars, and his T.V. baby-sitter. In school-land he learned that these were just symbols of bourgeoisie striving to be something you're really not. The tragic hero is bored with everything. He is enchanted with the idea of fighting for what he wants—even if he isn't sure he really wants it. Many of the ideas he holds concerning revolution are nakedly Marxist, but Marx would probably be ashamed to see the rich, rather than the poor, rising up to cleanse society of capitalism.

Those of the New Left are not so concerned with the idea of revolution, as simply the revolution. Glittering with so the tragic hero sets out to destroy (not change) his environment by subduing the enemies: middle class media and bloated comfort which characterizes his family acquaintances, and in some cases, himself (before he be "enlightened" by the Left).

Undeniably, a sense of romance and nostalgia ties itself to whole movement. There is excitement in pitting idealist stia against the "crummy establishment," the same excitement childhood cowboys and Indians.

The New Left promises everyman's dream—to make so better. Quixotic, confused, but genuinely concerned sensitive, the tragic hero of the New Left hopes to find a movement a concrete way to make social changes. Here he fi place for the unconventional. Those who desire naked revol are promised it. Others of the movement believing that revolution must be internal as well as external find logic in Rubin's belief in a purification of the soul by returning, like to the habits and characteristics of an infant: "All these last for me have been an effort to win back the innocence an enthusiasm I had as a baby."

Child like, he may call it, but it characterizes itself by puerile irrationality of the senile—a true second childhood romantic parallel is again evident in Rousseau's retur innocence.

Most youth first become involved in Leftist organiza during the first of their college years. An agonizing freedom parental controls and a growing awareness of social ills con with the feeling of alienation that the freshman experiences result is an effort to identify with a group. Leftist organiza provide a haven of conformity for the non-conformist, require no certain social status, no influential parents, no m no performance or rushing on the part of the initiate, organization provides dreams and the companionship of rebe

This rebellion pervades not only thinking, but the appa and activities of the tragic hero. The idea of a return to n and childlike qualities is mirrored in bare feet, exotic drea lack of cosmetics, and long unkempt hair. A desire for elea and "natural" things is seen in an obsessive preference for or foods, shacks in the woods, and a recent shying away chemically produced hallucinogenic drugs. The passwor drugs now, "Stay close to the ground," encourages the tragic to achieve his momentary escapes from cruel reality via drugs which grow "close to the ground."

In drugs he finds escape, in his "gods," the tragic hero support. The German youth worshipped Hitler, and read *Kampf*, as if it were a Bible. The New Left takes a step fi with a priesthood of spiritual leaders that includes many o world's thinkers—Nietzsche, Freud, Sartre, Marx, and H Marcuse, each with his respective cannon of scripture.

A tangible deity is often unsatisfying—hence the syncretic teachings of Buddha, Tao, Confucius, and other for Eastern thought. This is perhaps another manifestation o tragic hero's rejection of western culture. Invoking a potpoa deities reflects a detached sense of equality with the god, unlike the feeling of being able to call President Nixon, A Dayan, and Christiaan Bernard by their first names.

Just as eating worms shocked his mother, often the trag of the New Left seeks to shock others by his "literature," "art" — media by which the "unsolved" mind is allowed to without restraints or rules.

The result? Obscenities mixed into largely nonsensical nouns and adjectives. Much of the music loved by Left often, to paraphrase Wordsworth, nothing more than v stimulants which could possibly destroy the discrimin powers of the mind. The destruction theme—ever present—associated with the New Left anti-art. One of the memorable examples was a recent dismembering of a live sh an exhibit—done in the name of "art."

It is this destruction of creative impulses and moral sena that constitutes the true tragedy of the New Left. Thousand youth, otherwise sensitive to the problems of their humans, become blind to the destruction of their own through a masochistic soiling of of the self. All this in the of renewed and vigorous society.

The tragic hero takes his place with Oedipus who, in a m of self revelation, comes to a grips with evil for the first tim who in an agony of horror and revulsion, and in a sha expense of potential, inflicts irreparable damage on himse his society.

The Philosophy of the New Left

by Bruce Porter

Freshman, Albuquerque, NM.

The *Jugendbewegung* is only one example. Many of the forerunners of existentialism and many mysticisms share a common wardrobe with the Movement. Several medieval heresies—utopian in nature, given to revolt against the Establishment (the Church), to self-immolation, and promiscuous sex—served as the New Left's of their own time. Little major difference between their philosophies and that of today's Revolt is evident. Perhaps those mystic heresies avoided some of the despair and frustration evident in the modern movement, however, for if anything, they were even more cocksure, more dynamic, and more committed than today's radical youth.

The New Left has a powerful lust for absolute freedom, and this may partially account for its adherent's preoccupation with Oriental mysticism and lore. After all, the mysterious Nirvana has been defined as "a counterpart to freedom." But whereas the Oriental religious insist upon "a straight and narrow path" of virtue, abstinence, and *law* leading to freedom, the New Left denies all law. The submissive, ascetic nature of Oriental religions is scorned by the New Left. As such, these Western imitations of Eastern tradition are distortions and defilements of other men's sacred faith. Unfortunately, the Movement recognizes nothing as sacred.

The Movement as we know it today sprang from a synthesis of two main philosophies: existentialism and socialism. The Port Huron statement of 1962, resulting in the founding of the Students for a Democratic Society, is often identified as the formal beginning of today's New Left. But the Port Huron statement was not existentialist, nor really even radical. It was not until the Berkeley Free Speech Movement of 1964 that the New Left began to resemble its present form. It was also about this time that the New Left's "counter-culture" matured—the hippy movement and all the apolitical variants that copied it. The fires were fanned by an increasing opposition to the Vietnamese War.

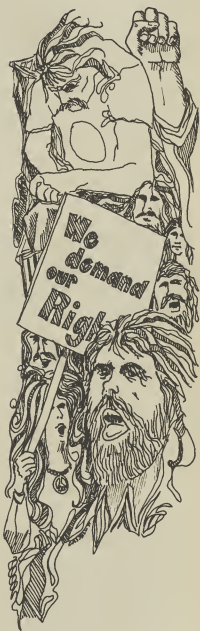
But it is impossible to understand the New Left if we look at it only in terms of its institutions or politics. Its institutions are fragmented; its politics confused. After a recent split between S.D.S. regulars and Progressive Laborites resulted in fighting between the two factions, one man remarked, "We anarchists have got to get organized." Though said in jest, those words mirror the present political weakness of the New Left, caused by its factional chaos. Nonetheless, beneath its hodgepodge superstructure lies a remarkable uniform foundation of beliefs, assumptions, and values. This foundation is the true strength of the Movement. It is characterized by five main elements:

- 1) The New Left is utopian. Thomas Molnar has identified a large body of principles and dogma evident in almost all utopian ideologies. Among these he includes belief in emerging world-soul or "cosmic consciousness," a return to primitive beginnings, the existence of a natural "elect" in society, a thoroughgoing collectivism, and a profoundly secular outlook. All are abundantly evident in the New Left. In fact, the New Left is one of the few philosophies that unabashedly admits to its own utopianism.

- 2) The New Left seeks absolute freedom. Though the rhetoric of the Movement's more political arms often speaks of "ideals," "higher laws," or "limits of conscience," there is no way to disguise the true god of the New Left—the naked human will. "It is forbidden to forbid," the French students bellowed to the world, and again, "Think of your desires as realities."

Pervading the art, literature, music, dress, and philosophy of the New Left is the belief that restraints of any sort are undesirable, that freedom of the will should be limitless.

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It is doubtful if the average hippy or turned-on college rebel has any real idea of the radical implications of New Left philosophy.

Many probably know nothing of existentialism, nor Huron, or Herbert Marcuse. They are content with whatever niche they can find in the Movement as long as it marks them plainly as "intellectual," "progressive," and "with-it." For the New Left is not just a philosophy; it is a *Weltanschauung*, a spirit, an attitude. And its message rings clear in the powerful persuasion of underground newspapers, rock festivals, and the almighty peer group. It needs no verbalization.

It is this message, well-expressed by the title of Jerry Rubin's book, *Do It*, that ties the New Left with a host of similar past movements. We can see striking parallels in the German Youth Movement during the Weimar Republic of the 1920's, when thousands of care-free, "hip" youth roamed the country and cities of Germany. All the trimmings were there—long hair, anathemas against the establishment, proclamations of peace and love. It is a frightening fact that many of these young idealists later became the hard-core youth brigades of Hitler.

REVIEWS--

Ecotactics:

The Sierra Club Handbook For Environment Activists

by E.B.

It's abundantly clear where the New Left stands on environmental activism. It's not so clear where the sympathies of Mormon youth lie.

In fact, it may very well be that young Mormons are reluctant to take up the "green flag" because so many new leftists have waved it. (When we returned to Provo recently after a stay in the east, sporting a green ecology flag on a side window, we were asked a number of pointed questions impugning our patriotism.)

Yes, there is no question that the New Left supports ecology activism, and a pretty militant brand at that. The book, *Ecotactics: The Sierra Club Handbook*, actually contains articles spanning the range of attitudes about the problem, but the voice of the young leftists is strong and clear throughout.

Roger Mellam, now a junior at the University of Oregon, heads a group called Nature's Conspiracy. He says, "We'll wait a while before shouting, 'Liberate the ecosystem.' We'll give the system a little more than a couple of months. But not much more."

Half of the members of Columbia University's Ecology Action are members of SDS. Another group on the West Coast is determined to become militant also: it hints at blowing up smoke stacks and paper mills and calling itself the Green Panthers.

In addition to such violent approaches to an admittedly serious problem, many LDS young people take exception to one of the firmest planks in the ecotactic platform: birth control, which in its extreme manifestation is known as Zero Population Growth. One of its most famous advocates is Stephanie Mills, valedictorian for the Class of 1969 at Mills College in Oakland. In her graduation speech, Miss Mills tossed out quite a bomb: she announced that she does not intend to bring any children into the world. Now 22, she is a field representative for Planned Parenthood.

Ecotactics has a brief article by Miss Mills, full of poetry and quotes by such high-powered names as James Joyce, Albert Camus, and Dostoevski. (Well, the quotes don't really have anything to do with birth control, or even ecology, but they do weight down the page handsomely.) In a pattern that has become infamous, Miss Mills loses logic as she waxes in rhetoric. Take this example:

Birth control is regarded as tampering with nature. Death control is not. Those people who denounce contraception as interference with a Supreme Will do not, by the same token, denounce typhoid shots . . . But both actions involve tinkering with the natural order of things. (P. 79)

Her analogy is false. Birth control is a negative action; "death control," as she calls it is a positive one. Typhoid shots interfere with death. Birth control interferes with life. If she had wanted a better comparison, she should have equated birth control with euthanasia (mercy killing). And she would have found that both are frowned on as "interference with a Supreme Will."

Oddly enough, while leftists once denounced both the machinery and the politics of government, they seem ready to use that machinery and those politics in the course of ecology. Miss Mills may only be sounding an alarmist's scare warning or she may be explaining the direction the ZPG group wishes ultimately to take when she writes:

continued on p. 8



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The Broken Fences of Christendom

A. Burt Horsley Professor of Religious Instruction

en the Lord gave the mission to His apostles to go and establish His kingdom, made them copartners with in a joint enterprise. To be with Him, spiritually sensitive, counsel, to be in accord His mind and will through inspiration of the Holy Spirit one of the "gifts of heaven" which the apostles were led to be copartners. "... Truly fellowship is with the Father, with His Son Jesus Christ." (I 1:3)

...as a child of God, has been ined to assert his evidence. There have been moments when he has said, "I do it. I can do it alone. I know, myself."

I seem hesitant to counsel, to see His will and course, to revelation and inspiration as a result of felt need, is seldom a reaching down where is a reaching up. When are satisfied with the results of our own efforts, with the of our own minds, they shut themselves off from source of enlightenment.

ore the end of the first A.D., the Greek mind was the thinking for the church. he time the Latin Roman s took control of the tion movement, a pattern ready well established. would be simple enough to the whole thing off as the of innovation, or reliance the wisdom and intellectual of man; but this conclusion I assume that change of itself and therefore reduce us to a of cosmic stagnation. No, infirmity of the early tian innovativeness was not he had a poor mind, but, y, that he was destitute of le spiritual direction. uly, it is far too simple a on to say that the church ted pagan worship forms. of the ritual was handed n from the old Jewish yogue.

e outcome of these pments is no less tragic, nor e the more consoling in the tion that they were a logical of the inherent ethical and al weaknesses of that al world. An institution, no than an individual, is what molded by all its ment as well as by forces within. One cannot read the ings of the early fathers out being impressed that e were vast influential ements contemporary with itianity in the second and centuries. The fact of the er is that Christianity had a step "into all the world" re the end of the first yry. God did not withdraw spirit suddenly at any one sional moment; rather, man ally alienated himself from spirit of God over a longer d of time.

we read the signs of the past should we interpret them in ight of recurrent similar signs our own time? In early tian times Greek philosophy enced the trend of religious

thought and practice. In subsequent periods it was science in general, whereas in our time it seems to be the growing social sciences and psychology in particular along with technology. However, there may be a tendency to oversimplify if we are not careful.

The proliferation which resulted from the breakdown of the medieval church after the Reformation produced the exaggerated sectarianism we have in America.

The Prophet Joseph Smith appears to have anticipated the eventual attempt at Christian unity in our time when he declared:

We do not ask any people to throw away any good they have got; we only ask them to get more...

If I esteem mankind to be in error, shall I bear them down? No. I will lift them up and in their own way too, if I cannot persuade them my way is better.

...Christians should cease wrangling and contending with each other, and cultivate the principles of union and friendship in their midst; and they will do it before the millennium can be ushered in and Christ take possession of His kingdom.

The Prophet also sensed, perhaps more clearly than any of his contemporaries, that the Christian Church in his own time as in all ages had a tendency to imbibed the imperfections of humanity. (It may be even more true in our time.)

Notwithstanding, the prophet also recognized that even with its imperfections Christendom in its many divisions, acquired, possessed, and preserved some truths. He spoke of the time of the gentiles yet to come when "A light would break forth among them that sit in darkness."

referring not only to the restored gospel but to the working of the spirit upon the minds of good men everywhere who seek Him in righteousness, even though with but a spark of faith and spiritual sensitivity.

"For all have not every gift given unto them; for there are many gifts and to every man is given a gift by the Spirit of God. To some is given one, and to some is given another, that all may be profited thereby." 2

It seems to me that we shouldn't necessarily view the current attempt to mend the broken fences of Christendom as further apostasy, but rather, ecumenicity could be a right step in the direction of the desired unity of the faith consistent with the instruction of the Savior.

The inherent danger in such a process, however, is the tendency to water down and compromise for the sake of reconciliation to the point of reducing everything to an incoherent remnant, that satisfies everyone, stimulates no one, and represents precious little worth preserving.

In spite of some weaknesses the whole work of the recent Vatican Council was generally commendable and might cause one to wonder if the dialogue which it reflects was really true.

At the time of my return as an observer of the Council in December of 1965 I made the comment that much of this may suffer the fate of many former council contributions and in the words of Dr. Albert C. Outler, "promptly be interred in the vast mausoleum of ecumenical literature," and never be actually implemented in the ongoing life of the church.

Subsequent developments have proven me to have been only partly right. While we are conscious of negative innovations introduced by both lay and cloth Catholics in the past few years we might well take a look at the positive side:

Catholics have (1) given a greater role to the ordinary lay member in church matters and

greater participation in church functions, (2) encouraged bible reading and study on a scale never before known among Catholics, (3) referred to non-Catholics as "our separated brethren," (4) recognized holiness in other Christian bodies, (5) recognized

the good in non-Christian religions, (6) issued a statement regarding freedom of religion which sounds strangely like our eleventh article of faith, (7) exonerated the Jews for the crucifixion of Jesus, (8) left the

continued on p. 11



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The President's Home.



The President's

On November 5, 1927, the BYU Executive committee decided to purchase the Henderson house as a residence for the President of the University, Franklin S. Harris. The property on Temple Hill was acquired for approximately \$6,000.

President Harris employed architect Joseph Nelson, Sr. to draft plans for remodeling the old home into a suitable dwelling for the president of the institution. William H. Snell, professor of industrial arts, was given the job of constructing the new residence.

During President Harris' administration, this home served as an important social center for the school and for the community, and was considered one of the



Dining Room.



Entrance finished in gumwood.



Bay window in the living room.



The Wilkinson file on the Ute Indian case.

Home 1971

most elegant places in Provo.

In 1939 President and Mrs. Harris went to Iran on a mission for the U.S. Government. During their absence the house was occupied by Dr. and Mrs. Christen Jensen who served as acting president until President Harris returned in 1940.

President Harris left the University in 1945; his successor was Howard S. MacDonald.

In July of 1949 President Wilkinson was appointed chief administrator. During his occupancy some major changes were made. The President's study was enlarged, along with the master bedroom on the first floor, and the house was redecorated.

The President's Study.



The opportunity to assume individual responsibility [for birth control] is still ours, but not, perhaps, for long. If individuals abdicate this responsibility, if individuals refuse to act in their enlightened self interest, then the state will surely take a hand in individual affairs; sooner than later. (p. 81)

But if we put militancy aside—and it is not really a major voice in this cause—and if we put aside ZPG as an untenable position for Mormons, there are still many battles in the ecology crusade which Latter-day Saints can in good conscience fight. It would be unfortunate indeed if the Mormon community failed to participate in this ecology dialogue simply because some other voices were strident and illogical.

Gary Snyder, for example, is a highly respected modern poet, a man who has grown up with the wilderness, who knows it as a back-packer, as a fire-fighter, as a poet. He believes that some communion with the wilderness is ultimately necessary for every human. "The wild is in our blood... it allows us to be in touch with the wilderness in ourselves." (p. 86)

In these words, he echoes the sentiment of Neal Maxwell, Commissioner of Church Education, who in a "Last Lecture" speech in the summer of 1970 expressed the idea that "man must connect up with nature." And surely we can take no exception to the words of Dr. Scott Momaday, Pulitzer Prize winner, a Kiowa Indian who recently spoke at BYU.

Once in his life a man ought to concentrate his mind upon the remembered earth, I believe. He ought to give himself up to a particular landscape in his experience, to remember it from as many angles as he can, to dwell upon it. He ought to imagine that he touches it with his hands at every season and listens to the sounds that are made upon it. He ought to imagine the creatures there and

all the faintest motions of the wind. He ought to recollect the glare of noon and all the colors of dawn and dusk. (p. 101)

Do we only imagine it, or do those words breathe the same spirit as those of the Prophet Joseph Smith when he was exhorting the brethren not to kill animals wantonly? "Men must become harmless before the brute creation, and when men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together and the suckling child can play with the serpent in safety." (TPJS, p. 71)

Our tactics in cherishing and saving the earth may not be those of the New Left, or of the "Green Panthers." However, we should not skirt ecological issues and leave them to the militants.

Ecoacties is a book worth reading.

Miracle of Forgiveness

The volume of Church literature now available is so considerable, and is growing so regularly, that few members can read all they would like. Even if we narrow our discussion to just those books written by the General Authorities, there are still a very large number. Thus, it is hard, sometimes, to know just what to read or to buy.

But one book has appeared recently that surely deserves a place in every LDS home library, no matter how small. This is *The Miracle of Forgiveness* by President Spencer W. Kimball (Bookcraft).

The book deals with repentance in all its aspects. It is valuable for several reasons but perhaps three will be enough to mention here.

First, the book deals with a practical subject of vital importance to every person. Perhaps your personal taste doesn't run to Church history, to theology, or to biography. Those subjects are pursued by

their own devotees. But Brother Kimball's book is not designed for the scholar or the book-lover; it is a practical handbook about the activity which should be a daily one for all of us: repentance.

Second, *The Miracle of Forgiveness* is especially valuable because it is so detailed and precise. Thorough discussion of all aspects of the subject is set forth chapter by chapter.

In one section, for example, Brother Kimball talks about "Old Sins by New Names." He catalogues for nearly a full page the sins prohibited by the scriptures, and where necessary, he translates the old name into the new. The point is admirably made: that neither the sin nor the sinner can claim anything new or sophisticated. This section reminds one of Richard L. Evans' statement: "The 'New Morality' is simply our term for the old immorality."

Equally thorough are discussions of the Church program for the rehabilitation of homosexuals; suggestions to parents for charting a safe plan for their children so that the worst sins can be avoided; inspiring accounts of those who have forgiven their enemies under seemingly impossible situations; and details of process and jurisdiction when a bishop must act as judge of the sinner.

The attentive reader will surely be unable to leave this book with major questions unanswered; it's all there, and the language is plain and straightforward.

Which brings us to the third strength of this work. Although President Kimball states: "In writing this book, I make no claim to originality or to literary genius," no reader can deny its power. The tone, especially, is remarkable. The voice of warning and of admonition is firm and immediate, but the graciousness of one who understands the Father's mercy is present in every page. When I grew up in the East, we had an expression: "as right as rain." Brother Kimball's words strike one as being as right as rain—direct, needed, gentle.

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Alpinhaus

From Left To Right

Doug Collins is a 21-year-old junior at Brigham Young University from Cleveland, Ohio. Before coming to the 'Y' three semesters ago, he attended Kent State where he was the roommate of Bill Schroeder, one of the four students killed in the Kent State incident last spring.

MONDAY: How well did you know Bill, Doug?

COLLINS: Not very well. We weren't really too close, . . . not as close as my other roommates.

MONDAY: Did you live on campus or in an apartment?

COLLINS: We lived in an apartment that my big brother in the fraternity got me.

MONDAY: Is it true that you were involved with the SDS at Kent State. Is that correct?

COLLINS: Oh, I was involved a little bit. I was attracted by rhetoric. Not that I was really, by nature, I was being an acquisitive freshman. It just kind of appealed. Juniors and Seniors don't listen to them. They know better and have better things to it. It's the underclassmen that don't know any better.

MONDAY: Who runs SDS? Is it the geniuses on campus?

COLLINS: It's kind of unstructured, but they surely are smart, at least with their vocabularies. They have huge vocabularies. They definitely had us swayed for a while.

MONDAY: How was that?

COLLINS: Well, they had what they called study groups where a mail number would get together and ask questions. They had such a big vocabulary that you'd feel stupid going against them, so, they kind of brainwashed you.

MONDAY: Then you attended these study groups? Could you tell us what you studied?

COLLINS: It was stuff like university policy, especially trial without jury. The administration expelled a lot of students without giving them a trial. Also, we studied things like war, capitalism, and getting rid of some kind of poisonous gas that is at Kent. They were up against that. They didn't want it there anymore. And they wanted ROTC off campus.

MONDAY: There were a number of small demonstrations at Kent State leading up to the actual incident itself. Were you involved in any of these?

COLLINS: Most of the time I just watched. Not too many people took part.

MONDAY: About how many students did take part?

COLLINS: Oh, at the most I'd say three or four hundred. Out of twenty thousand students, I'd say that's not too many. Part of those probably didn't know what they were walking for.

MONDAY: Why do you say that?

COLLINS: The SDS worked on swaying people against the university. When some of the students were expelled for their activities in SDS, they came and appealed to the student body. Their appeal was, "If our cause wasn't right, would we risk our whole education [and career on it]?" The freshmen, especially, were swayed. And many people started sympathizing with them. Nobody knew what was coming off.

MONDAY: In watching the demonstrations, were you sympathetic or trying to figure out what was going on?

COLLINS: That was the thing to do between classes on good days. Among the watchers, quite a few were sympathetic, I think. A lot of them just came for curiosity. If the demonstration wasn't on a good day, you'd just go study.

MONDAY: Did the SDS ever try to get you to participate in the demonstration?

COLLINS: They tried to get everybody. They had quite a few teachers demonstrating with them, too. My English professor was a supporter of SDS. At the time, I got some good grades on homes that were pro SDS. If they weren't, my grade was lower. **MONDAY:** Why did you just attend the meetings of SDS as an onlooker and not as a member?

COLLINS: I don't know. They never completely swayed me. I wasn't ready to go to jail for something I wasn't too sure of.

MONDAY: Did you have very many friends who attended SDS?

COLLINS: All my friends did.

MONDAY: What about Bill Schroeder?

COLLINS: He was in ROTC all the way. He'd go and watch a demonstration every once in a while and come back saying how sincere they were.

MONDAY: What were your feelings when you heard that he had been killed?

COLLINS: Shocked. I found out about by watching TV. I never associated his name until I saw his picture on TV. It shocked me. **MONDAY:** Do you think SDS is Communist inspired?

COLLINS: Oh, it's not run by communists. Most of the people I talked to at Kent State had more of a socialist attitude than communist.

MONDAY: What is the purpose of all the destruction?

COLLINS: I don't think there's any purpose to the destruction. It's just something to do to show their discontent. They burned the ROTC building when I was there. The art students got blamed for that.

continued on p. 10

Weekly T.V. Log

	TUESDAY 4:30 p.m.	WEDNESDAY 4:30 p.m.
4 HAZEL	11 SESAME STREET 5:00 p.m.	11 SESAME STREET 5:00 p.m.
2 THE SCENE TODAY I	4 TRUTH OR CONSEQUENCES	2 THE SCENE TODAY I
4 5 O'CLOCK REPORT	4 5 O'CLOCK REPORT	4 5 O'CLOCK REPORT
5 GILGAGAN'S ISLAND	5 GILGAGAN'S ISLAND	5 GILGAGAN'S ISLAND
2 NBC NIGHTLY NEWS	2 NBC NIGHTLY NEWS	2 NBC NIGHTLY NEWS
4 PETTICOAT JUNCTION	4 PETTICOAT JUNCTION	4 PETTICOAT JUNCTION
5 CROKNITE NEWS	5 CROKNITE NEWS	5 CROKNITE NEWS
11 MISTER ROGERS' NEIGHBORHOOD	11 MISTER ROGERS' NEIGHBORHOOD	11 MISTER ROGERS' NEIGHBORHOOD
2 THE SCENE TODAY II	2 THE SCENE TODAY II	2 THE SCENE TODAY II
4 TRUTH OR CONSEQUENCES	4 TRUTH OR CONSEQUENCES	4 TRUTH OR CONSEQUENCES
5 EYEWITNESS NEWS	5 EYEWITNESS NEWS	5 EYEWITNESS NEWS
11 THE YOUNG AMERICANS	11 THE YOUNG AMERICANS	11 THE YOUNG AMERICANS
2 THE MEN FROM SHILOH	2 THE MEN FROM SHILOH	2 THE MEN FROM SHILOH
4 COURTSHIP OF EDDIE'S FATHER	4 COURTSHIP OF EDDIE'S FATHER	4 COURTSHIP OF EDDIE'S FATHER
11 THE BIG PICTURE	11 THE BIG PICTURE	11 THE BIG PICTURE
4 THE CAT & THE HAT	4 THE CAT & THE HAT	4 THE CAT & THE HAT
5 ROOM 222	5 ROOM 222	5 ROOM 222
3 ROBERT YOUNG & THE FAMILY	3 ROBERT YOUNG & THE FAMILY	3 ROBERT YOUNG & THE FAMILY
11 THE GOLDEN YEARS	11 THE GOLDEN YEARS	11 THE GOLDEN YEARS
4 THE SMITH FAMILY	4 THE SMITH FAMILY	4 THE SMITH FAMILY
11 THE WORLD WE LIVE IN	11 THE WORLD WE LIVE IN	11 THE WORLD WE LIVE IN
2 FOUR EYE-ONE: THE PSYCHIATRIST	2 FOUR EYE-ONE: THE PSYCHIATRIST	2 FOUR EYE-ONE: THE PSYCHIATRIST
4 JORDNEY CASH	4 JORDNEY CASH	4 JORDNEY CASH
5 MOVIE "The Commencement"	5 MOVIE "The Commencement"	5 MOVIE "The Commencement"
11 AMERICAN DIALOGUE "The Handgun"	11 AMERICAN DIALOGUE "The Handgun"	11 AMERICAN DIALOGUE "The Handgun"
2 JACK BENNY SPECIAL	2 JACK BENNY SPECIAL	2 JACK BENNY SPECIAL
4 THE YOUNG LAWYERS	4 THE YOUNG LAWYERS	4 THE YOUNG LAWYERS
11 IF DISASTER STRIKES "Practises and Spreads"	11 IF DISASTER STRIKES "Practises and Spreads"	11 IF DISASTER STRIKES "Practises and Spreads"
2 THE SCENE TONIGHT	2 THE SCENE TONIGHT	2 THE SCENE TONIGHT
4 IT TAKES A THIEF	4 IT TAKES A THIEF	4 IT TAKES A THIEF
5 EYEWITNESS NEWS	5 EYEWITNESS NEWS	5 EYEWITNESS NEWS
2 THE TONIGHT SHOW	2 THE TONIGHT SHOW	2 THE TONIGHT SHOW
4 WILD, WILD WEST	4 WILD, WILD WEST	4 WILD, WILD WEST
4 THE 11th HOUR NEWS	4 THE 11th HOUR NEWS	4 THE 11th HOUR NEWS
4 DICK CAVETT	4 DICK CAVETT	4 DICK CAVETT
5 MOVIE "Outrage"	5 MOVIE "Outrage"	5 MOVIE "Outrage"
2 MOVIE "Something Wild"	2 MOVIE "Something Wild"	2 MOVIE "Something Wild"
4 HAZEL	4 HAZEL	4 HAZEL
11 SESAME STREET	11 SESAME STREET	11 SESAME STREET
2 THE SCENE TODAY I	2 THE SCENE TODAY I	2 THE SCENE TODAY I
4 5 O'CLOCK REPORT	4 5 O'CLOCK REPORT	4 5 O'CLOCK REPORT
5 GILGAGAN'S ISLAND	5 GILGAGAN'S ISLAND	5 GILGAGAN'S ISLAND
2 NBC NIGHTLY NEWS	2 NBC NIGHTLY NEWS	2 NBC NIGHTLY NEWS
4 PETTICOAT JUNCTION	4 PETTICOAT JUNCTION	4 PETTICOAT JUNCTION
5 CROKNITE NEWS	5 CROKNITE NEWS	5 CROKNITE NEWS
11 MISTER ROGERS' NEIGHBORHOOD	11 MISTER ROGERS' NEIGHBORHOOD	11 MISTER ROGERS' NEIGHBORHOOD
2 THE SCENE TODAY II	2 THE SCENE TODAY II	2 THE SCENE TODAY II
4 TRUTH OR CONSEQUENCES	4 TRUTH OR CONSEQUENCES	4 TRUTH OR CONSEQUENCES
5 EYEWITNESS NEWS	5 EYEWITNESS NEWS	5 EYEWITNESS NEWS
11 NET FANFARE "Shotokovsh"	11 NET FANFARE "Shotokovsh"	11 NET FANFARE "Shotokovsh"
2 THE NAME OF THE GAME	2 THE NAME OF THE GAME	2 THE NAME OF THE GAME
4 THE BRADY BUNCH	4 THE BRADY BUNCH	4 THE BRADY BUNCH
5 ANDY GRIFFITH SHOW	5 ANDY GRIFFITH SHOW	5 ANDY GRIFFITH SHOW
4 MOVIE "The Kentuckian"	4 MOVIE "The Kentuckian"	4 MOVIE "The Kentuckian"
5 HAWAII Five-O	5 HAWAII Five-O	5 HAWAII Five-O
11 AWARD SERIES "Ascent"	11 AWARD SERIES "Ascent"	11 AWARD SERIES "Ascent"
11 AWARD SERIES "This Is Rodde"	11 AWARD SERIES "This Is Rodde"	11 AWARD SERIES "This Is Rodde"
2 MOVIE "The Country Girl"	2 MOVIE "The Country Girl"	2 MOVIE "The Country Girl"
5 MOVIE "Happily Ever After"	5 MOVIE "Happily Ever After"	5 MOVIE "Happily Ever After"
11 CORPUS JURIS Atty. Gen. Vern Romney	11 CORPUS JURIS Atty. Gen. Vern Romney	11 CORPUS JURIS Atty. Gen. Vern Romney
11 REPORT FROM THE LEGISLATURE	11 REPORT FROM THE LEGISLATURE	11 REPORT FROM THE LEGISLATURE
5 LOVE AMERICAN STYLE	5 LOVE AMERICAN STYLE	5 LOVE AMERICAN STYLE
11 DAVID SUSSKIND "Landlords and Tenants at War"	11 DAVID SUSSKIND "Landlords and Tenants at War"	11 DAVID SUSSKIND "Landlords and Tenants at War"
2 THE SCENE TONIGHT	2 THE SCENE TONIGHT	2 THE SCENE TONIGHT
4 IT TAKES A THIEF	4 IT TAKES A THIEF	4 IT TAKES A THIEF
5 EYEWITNESS NEWS	5 EYEWITNESS NEWS	5 EYEWITNESS NEWS
2 THE TONIGHT SHOW	2 THE TONIGHT SHOW	2 THE TONIGHT SHOW
4 MOVIE "Julius Caesar"	4 MOVIE "Julius Caesar"	4 MOVIE "Julius Caesar"
4 11th HOUR NEWS	4 11th HOUR NEWS	4 11th HOUR NEWS
4 NIGHTMARE THEATRE "Fuzz 2889"	4 NIGHTMARE THEATRE "Fuzz 2889"	4 NIGHTMARE THEATRE "Fuzz 2889"
2 MOVIE "White Tower"	2 MOVIE "White Tower"	2 MOVIE "White Tower"
4 WIDE WORLD OF SPORTS	4 WIDE WORLD OF SPORTS	4 WIDE WORLD OF SPORTS
5 ROCKY MOUNTAIN WRESTLING	5 ROCKY MOUNTAIN WRESTLING	5 ROCKY MOUNTAIN WRESTLING
2 CITRUS OPEN GOLF TOURNAMENT	2 CITRUS OPEN GOLF TOURNAMENT	2 CITRUS OPEN GOLF TOURNAMENT
5 SPORTS CHALLENGE	5 SPORTS CHALLENGE	5 SPORTS CHALLENGE
4 ASTROJET GOLF	4 ASTROJET GOLF	4 ASTROJET GOLF
5 CBS EVENING NEWS	5 CBS EVENING NEWS	5 CBS EVENING NEWS
11 SESAME STREET	11 SESAME STREET	11 SESAME STREET
2 NBC NIGHTLY NEWS	2 NBC NIGHTLY NEWS	2 NBC NIGHTLY NEWS
5 EYEWITNESS NEWS	5 EYEWITNESS NEWS	5 EYEWITNESS NEWS
2 ANDY WILLIAMS	2 ANDY WILLIAMS	2 ANDY WILLIAMS
4 LAWRENCE WELLS	4 LAWRENCE WELLS	4 LAWRENCE WELLS
5 MISSION: IMPOSSIBLE	5 MISSION: IMPOSSIBLE	5 MISSION: IMPOSSIBLE
11 MISTER ROGERS' NEIGHBORHOOD	11 MISTER ROGERS' NEIGHBORHOOD	11 MISTER ROGERS' NEIGHBORHOOD
11 WESTERN YESTERDAYS	11 WESTERN YESTERDAYS	11 WESTERN YESTERDAYS
2 STRANGE REPORT	2 STRANGE REPORT	2 STRANGE REPORT
4 PEARL RAYNE	4 PEARL RAYNE	4 PEARL RAYNE
5 GREEN GARDEN	5 GREEN GARDEN	5 GREEN GARDEN
11 INSIGHT: RENEE HEREDIA	11 INSIGHT: RENEE HEREDIA	11 INSIGHT: RENEE HEREDIA
5 ARNIE	5 ARNIE	5 ARNIE
4 FIRE FIGHTERS IN ACTION "Fire Fighters"	4 FIRE FIGHTERS IN ACTION "Fire Fighters"	4 FIRE FIGHTERS IN ACTION "Fire Fighters"
2 MOVIE "The Pleasure of His Company"	2 MOVIE "The Pleasure of His Company"	2 MOVIE "The Pleasure of His Company"
4 NANNIE AND THE PROFESSOR	4 NANNIE AND THE PROFESSOR	4 NANNIE AND THE PROFESSOR
5 MARY TATE MOORE	5 MARY TATE MOORE	5 MARY TATE MOORE
4 GREEN GREEN AMERICAN DREAM MACHINE	4 GREEN GREEN AMERICAN DREAM MACHINE	4 GREEN GREEN AMERICAN DREAM MACHINE
4 THE PARTRIDGE FAMILY	4 THE PARTRIDGE FAMILY	4 THE PARTRIDGE FAMILY
5 MANXIN	5 MANXIN	5 MANXIN
4 THAT GIL	4 THAT GIL	4 THAT GIL
4 THE ODD COUPLE	4 THE ODD COUPLE	4 THE ODD COUPLE
5 GERALD BURNETT	5 GERALD BURNETT	5 GERALD BURNETT
11 BVU DEVOTIONAL Sterling W. Sullivan	11 BVU DEVOTIONAL Sterling W. Sullivan	11 BVU DEVOTIONAL Sterling W. Sullivan
4 THIS IS YOUR LIFE	4 THIS IS YOUR LIFE	4 THIS IS YOUR LIFE
2 THE SCENE TONIGHT	2 THE SCENE TONIGHT	2 THE SCENE TONIGHT
5 EYEWITNESS NEWS	5 EYEWITNESS NEWS	5 EYEWITNESS NEWS
4 ABC WEEKEND NEWS	4 ABC WEEKEND NEWS	4 ABC WEEKEND NEWS
2 MOVIE "Bau-Bau"	2 MOVIE "Bau-Bau"	2 MOVIE "Bau-Bau"
4 DICK CAVETT	4 DICK CAVETT	4 DICK CAVETT
5 INTERNS	5 INTERNS	5 INTERNS
5 MOVIE "Two Weeks in Love"	5 MOVIE "Two Weeks in Love"	5 MOVIE "Two Weeks in Love"

from p. 10

MONDAY: Are you sure the SDS burned it?

COLLINS: We were pretty sure. I haven't found out for sure, but the consensus was that it was the SDS. The university thought it was the art students because the building they had the art students in was a real hole. They could burn the ROTC building because the university said the next building going up was to be an art building. The ROTC building was just an old wooden shack. It didn't really make any difference. It was the principle of the thing. It was ready to fall down.

MONDAY: How do you compare BYU to Kent State?

COLLINS: I guess if you're from outside of Provo or Utah, it's good, in a sense. If you've been in Provo all of your life, it's bad.

MONDAY: Explain yourself.

COLLINS: When you graduate from BYU, most likely not everybody is going to live in Provo. There are not enough jobs. You've got to go somewhere else. And what are you going to do when you come in contact with people like this? You're out in the cold.

MONDAY: Do you like BYU?

COLLINS: Yes, but I sure didn't like it last year. I wanted to go back to Kent. I liked long hair last year. I tried to grow a beard a few times. It was "no go" around here.

MONDAY: Why did you come back?

COLLINS: Probably because I was baptized.

MONDAY: You were baptized at home. Had you been attending Church here?

COLLINS: Oh, I went to church at night on Sundays to please the girl I was dating. I don't think I believed in the Church then. Either I didn't believe or I didn't want to believe. It was one of the two.

MONDAY: What was the converting force behind your decision to join the Church?

COLLINS: First Bill got killed. Then when I went home, another roommate died the day I went to see him. It made me sit down and think.

MONDAY: Was your other roommate's death related to SDS?

COLLINS: No, it was a brain hemorrhage. He used to have bad headaches when it was at school with him. . . . All the time. He was a tremendous guy though. He encouraged me to think how I wanted to think. He even had me going to church for a while.

MONDAY: You used to be very liberal. What do you consider yourself now?

COLLINS: My friends have been bringing to my attention that I'm becoming too conservative.

Open Letter to Students of BYU

by Paul Genho Student Activities Adviser

Several years ago when I was a student active in student government, a secretary for one of the advisors told me that I shouldn't get so excited about my position in the ASBYU. She said the only reason student government existed was for the experience of the students who get involved. She further suggested that a hired administrator would eliminate all the "hullabaloo" and do a better job than all the students combined. She expressed similar feelings regarding work on the *Daily Universe*. Since that time, I have heard that view expressed by a number of people which has caused me to give the subject a good deal of thought.

It is true that the ASBYU is not a necessity. But then neither is the newspaper, the football team, the basketball team, or any of our athletic programs. None of these is a necessity. However, because they each fulfill an important role, the school and the student body would be infinitely poorer without them. It is undeniable that one of the real products of student government is the experience students gain. This is a constant concern of all student personnel workers. We call it human resource development. Those who work in student government receive a real-life laboratory experience in dealing with each other and with the system. Some get frustrated. Others get excited. Some are never successfully able to meet challenges. But each year nearly 7000 students gain experience in leadership, conflict resolution, budgeting, relationship development, and even secretarial skills.

Aside from these, there are other reasons for students to be involved in student government. There is a need for the representation of student opinion to maintain balance in the University community. Students (predominantly ASBYU representatives) serve on 27 major University committees. These include the Dress and Grooming Committee, the Publications Board, The University Traffic and Safety Committee, University Standards, and many others of

equal importance. On these committees students have the same vote and voice as administrators or faculty members. Student opinions and feelings are also relayed to administrators through countless memos and personal visits and carry significant influence in the administration of the school. Student opinions are not the only consideration, of course. The final decisions in many cases remain with the Board of Trustees. But the importance of the student opinion cannot be underrated.

Programming of student activities is one of the major functions of student government. In the last few years I have been amazed at the change in the kinds of activities students want. As a student leader, what I would have considered a successful event four years ago would probably be considered a dismal failure today. Student leaders bring with them each year current ideas and new vitality.

It is true that we advisors try to stay relatively current with the student pulse through contact with the student leaders and their colleagues. However, considering the very broad spectrum of knowledge and experience students possess, it would be a virtual impossibility for any four, or five, or even a dozen full-time advisors to successfully conduct all the dances, student assemblies, concerts impromptu, student-sponsored speakers, pep programs, clubs, and other University-sponsored events partially or wholly financed by student government. We just couldn't feel or know enough about the student desires to do the job!

There are real problems to be resolved. The University has expanded to 25,000; the link-up with the students has not kept pace. We need school programs which do not compete with Church programs. We need training for student leaders by personnel workers so that the huge student program can be administered without setting limits on creativity. Student leaders and administrators must work together to make student government more effective. However, a large share of the responsibility rests with you.

ASBYU ANNOUNCES

MASTER TEACHER AWARDS

In April of this year 30 outstanding faculty members will be named "Master Teachers" and will be recognized by the studentbody for their commitment to their profession, their students, and the University.

Each year hereafter 10 additional faculty members will be selected and added to the list of BYU Master Teachers.

Nomination Forms Available:

- Each Dean's Office
- ASBYU Academics Office

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NEW
DIRECTIONS
IN
ACADEMICS

...by their fruits
ye shall know them."

from p. 5

it only are external governing principles rejected (the position of the classical anarchist), but eternal principles too are seen as vils—any guiding rationality, methodology, or order is refused.

3) The New Left denies moral principle. This follows from the arch for freedom, which must be freed from moral constraint. If the individual will be superior, then plainly it serves its own moral standard. There no evil. "Any feeling is virtuous," said the leader of the rawberry Fields hippy immune. A hatred of ethical realism; that is to say, an affirmation that no act is better or worse than any other, is an expected part of "personal arch."

4) The New Left rebels. From existentialism, the Movement inherited the idea of constant personal rebellion. It is not enough to deny reality; one must grily spit at it. Camus said it finely, "He (the rebel) denies the absolute to assert his freedom." Is Cohn-Bendit, leader of the French student revolt of 1968, filled this process of an eternally rebelling minority, uncontrollable spontaneity." If day's revolutionary goals did indeed become tomorrow's realities, then they would become new objects of rebellion.

5) Finally, the New Left spirals. A frankly acknowledged hopelessness pervades the movement, an ever-present spiral. What gives rise to this? Be realistic. Demand the impossible! was another of the lightning graffiti of the French students. The idea of seeking the impossible ("in an attitude of hope and trust" said one writer) common to the New Left. But one cannot openly proclaim where Ideals and still maintain brightness of hope. Commenting on the mood of the New Left, Michael Rossman, a leader of the Free Speech Movement, wrote, "All I know is that it comes from cepting Impossible and going on from there, free; and it has nothing to do with hope." This spiral is one indication of the magic nature of the whole movement. Its result, as the *atholic World* observed, is that alienated students, "are quick to limit their own self-revolution."

We should realize that polemics against the Movement simply for socialism, its promiscuity, its asceticism, will accomplish little. There can be little useful dialogue with those who laugh at rationality and see reason as a nit to their freedom. To defend the traditions of the west—both liberal and conservative—against the challenge of the New Left, we must prove at those traditions are worthy survival. Youth must know that beneath the too-plainly-obvious poverty of modern America, lies rich legacy of principles tried by story's refining fire.

Tradition can provide some measure of relief from the completely understandable agony setting many modern youth. If these western traditions are completely ignored we will surely be forced to choose between sawing any moral standard, or finding more and more kids to be woodshed.

door open for further improvement, (9) examined the possibility of eventually extending the sacrament of matrimony to some of the clergy.

The Catholics cannot be expected to make all the gestures toward amity, however. World Christianity is in dire need of a universal reform council, and when, if ever, it comes it needs to incline somewhat toward Catholicism.

There has been as much of a tendency on the part of Protestants to attenuate or leave out of Christianity what should have been left in as there has been on the part of Catholics to put in what never should have been there.

As to the probability of actual world wide Christian unity within this generation, it is highly

unlikely that we can put back together in a few decades the great picture puzzle that required centuries to take apart. Traditions, practices and religious concepts nurtured by centuries of habit will not be set aside over night.

1 *History of the Church*, Vol. V, pp. 259, 498.

2 *Doctrine and Covenants*, Section 46.

BUY
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monday

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SPOILS

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(Continued from page 1)

observed by BYU's Glen Takahashi, the defending WAC champion in the 134 lb. class before the season started. But as the season progressed Hanson came on like "gang busters" and beat Takahashi for the right to carry the Cougar standard into the 1971 WAC championship.

Other individual champions were Ron Kenworthy winning the 142 lb. class.

Rondo Fehlberg, Chuck Chambers and John Sorochinsky all former WAC champions repeated again this year. Fehlberg drew as his opponent in the championship bracket the NCAA's premiere titlist Gory Coley. Coley set an NCAA record earlier this month by recording his 18 and 19 pins to break the record of most pins in a single season by Arizona State's Curley Culp. Fehlberg, who had lost an earlier decision to Coley, utilized his knowledge of wrestling's fundamentals to win a narrow 7-5 decision over Coley.

While BYU was winning both the basketball and wrestling laurels, Utah remained the ruler of the Waves for the ninth straight year by scoring a third place finish in the 400-yard freestyle to narrowly edge Colorado State and New Mexico for the WAC Swimming and Diving championship.

Due to the limited amount of space in Monday's issue of the *Daily Universe* a complete listing of BYU sports will be supplemented in Tuesday's edition.

Clay, Frazier perform in "Fight of the Century"

NEW YORK (UPI) — Muhammad Ali, a trifle slower at 29 and Joe Frazier, who may be fighting for the last time meet Monday night for the world heavyweight title in boxing's richest bout. Each fighter will earn 2.5 million for the scheduled 15 round classic.

More than 300 million people will see and hear the radio and television broadcasts of the fight. The 19,500 lucky ticket holders, some paying up to \$700 in scalpers' prices will be held in Madison Square Garden for the event that has been billed as "The Fight of the Century."

Ah, who admits he's not as fast these days, is a slight underdog in the bout. Those recalling the

reason Ali's title was originally vacated, for failure to meet his military obligation are leaning heavily toward Frazier as the sentimental favorite. Many believe he can take the former champion.

Both fighters are showmen. Ali, who began his ring career as Cassius Clay, built a reputation on an ability to call the shots and often came through with a knockout close to the predicted round. His "loquacious lip" and easy ability to win brought him many TV appearances.

Frazier exudes a charm as a song and dance man and the Philadelphia heavyweight plans to perform "at my victory party after the fight."

Ali was in exile 43 months prior to his comeback against Jerry Quarry and Oscar Bonavena. He beat both. Frazier, during the interim, made his reputation with an undefeated career.

Ticket policy

Tickets for the BYU-Utah State game Mar. 6, to decide the representative in the Western Regional finals in Salt Lake City will go on sale Tuesday morning at 7 in the Athletic Office.

800 tickets will be issued with 400 being given to the general public and the other 400 tickets going to the BYU students.

The price of the tickets is \$5 dollars apiece, with only two tickets limited to each person.

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PLACE: 3205 SFC

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Section 2

Dates: March 18-April 8, 1971

Day: Thursday

Time: 6-8 p.m.

Place: A-67 JKB

Tuition: \$10.00

Instructor: Linda Hunter Adams

Section 3

Dates: March 18-April 8, 1971

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Time: 7-9 p.m.

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